

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, FEBRUARY 28, 1901.

VOL. III, NO. 16.

Rev. W. K. Red has removed from Heckla to Hattiesburg. His correspondents will note this fact.

Read what Dr. Lowrey says in "College Tidings," and send him some help on the President's home.

Brother? Who? You. If your time is out on subscription, please renew now. You will save us the expense and labor of sending you a notice, and all of us will feel better. Try it.

Those associations contemplating a 20th century meeting, might be aided in arranging subjects for discussion by referring to the program of the Meridian meeting; found in another column in this issue. It is a good one.

We are reliably informed that the church at Hazlehurst has determined to take immediate steps to build a pastor's home. This is a wise and commendable example, worthy of imitation by every Baptist church in Mississippi.

Dr. W. T. Lowrey, Clinton; J. B. Hogan and H. H. Sikes, Starkville; U. B. Hines, Monterey, and Rev. Wayne Sutton, Braxton, cheered our office with their presence this week. Bro. Sutton has moved from his country home to Braxton.

Philip Armour left \$15,000,000, and gave away \$27,000,000 in his lifetime. The last words of his life were heard in repeating the Lord's prayer, and at its close the "amen" with which his life went out. Good and fitting word to close any man's life with.

Mr. Rockefeller has given \$250,000 to Brown University. We hope the day is not far distant when he will hear of the great work being done by Mississippi College, and pour a similar amount out on her better equipment—it would be as good as the best investment he ever made.

The average life of a total abstainer from intoxicants is thirteen years longer than that of the moderate drinker. The American Temperance Association is the only company in this country which gives low premium rates on account of good habits. If you are at all interested on the subject, write the Southern General Agents,

J. M. SPRUILL & Co.,
21 Southern Ex. Bldg., Memphis, Tenn.

It affords us pleasure to announce that our life-long friend, Hon. George Anderson, of Vicksburg, has just been appointed judge of the 9th district. The governor has no doubt made a good appointment.

Bro. G. W. Smith, Nettleton, says:

"Everything is moving along smoothly over here and we are hopeful of a year's good work. THE BAPTIST is a household necessity with us, and we are trying to get other Baptists to see it the same way."

The Taft Commission has advised that we pay the Friars \$20,000,000 for the property that we have already paid Spain a similar amount for. You begin to see now what Mr. Chapelle went over to the Philippines for, don't you? On the school question the same commission did finally rule that none of these same pestiferous Friars should give religious instruction in the public schools.

Rev. D. A. Glenn has accepted the call to Tazewell, Va., and, of course, leaves Water Valley and Mississippi for good. He has done a fine work at Water Valley, and we could wish that he had stayed longer in our midst. The churches do well under his care. May similar success attend him in his new field.

We clip the following "tit for tat" from one of our exchanges, and commend it to those who may need the same rebuke:

First Little Girl—"I'm never going to speak to you again; your father keeps a saloon." Second Little Girl—"And I'm not going to speak to you any more; I saw your father go into it."

It is the going into the saloon that hurts; and, if there were no saloons, of course there would be no going into them.

The current number of *Mining and Metallurgy*, New York, contains a six page article by Dr. David T. Day, of the United States Geological Survey, on "The Petroleum Industry," illustrated by a map and eight half tone engravings. It is because oil is a mineral that the subject comes within the scope of a journal devoted to mining. The article gives much valuable information regarding petroleum. The illustration shows, among other things, one of the new "gushers" at Beaumont, Texas, and also a view of the lubricating oil distillery at Baku, Russia, where the disastrous oil fire recently occurred. *Mining and Metallurgy* is now in its third decade. On January 1st the name was changed and the different departments of the paper were strengthened. The subscription price is \$2.00 a year, and the office is at 95 Liberty street, New York, with branches at Los Angeles, Cal., and Chicago.

Rev. S. J. Ezey, of Anding, made our office an appreciated call Tuesday. He is in a good field, and is doing a good work. His Ogden church, seven miles from Anding, is building a new house of worship, to be finished in two or three weeks, sufficiently for occupancy; and it will be entirely completed before the close of the year. Bro. Ezey is their pastor and is one of the most active pastors in the State.

New Orleans churches are working hard perfecting plans for the entertainment of the Southern Baptist Convention, that meets with them in May. They have secured the Crescent Theatre for sessions of the Convention proper, and the Tulane Theatre, close by, for the women's meetings. In securing these theatres they do not expect to entertain us from a *theatrical standpoint*—not at all. These buildings are large, commodious and central; hence their selection.

We make the prediction now that Mississippi will have the largest number of visitors present, and, of course, her full delegation.

A Proposition

"May THE BAPTIST continue to grow in usefulness as the years go by. You have begun the century under favorable circumstances. I don't think any Baptist who is able to pay for your visits ought to do without your coming, and I will be one of fifty Baptists to send the paper to one family each who is not able to pay for it. Who will make next offer?"

This proposition is made by one of Mississippi's noblest and most worthy women. Is she wealthy? "Silver and gold" with her are scarce, but she possesses a wealth of love for the Master, and fallen humanity, which leads her cheerfully to divide what she has with God's destitute ones of earth. After nursing tenderly an invalid husband to the close of his earthly pilgrimage, she bravely met the responsibilities incident to widowhood and motherhood, and has reared a family of children, providing them with a comfortable home and a liberal education. And yet she has something to spare for the needy. She now asks, who will step to her side with \$2.00 to send THE BAPTIST to some one of God's destitute children. Any one who has it in heart to make some poor wayfarer servant of God glad by sending something good to read for a whole year, send \$2.00 to THE BAPTIST designating to whom the paper is to be sent.

The lady who starts this movement is a sister to Dr. J. B. Gabbell.

Let the brethren and sisters speak out.

Some Facts About the Jackson Church Building.

(From an address by John T. Buck, delivered before the church on February 17th, 1901.)

It will doubtless be remembered that about twelve years ago, Jackson was almost a by-word and reproach about several things, and in nothing more than in the character of its church buildings; this was especially true of the Baptist and Presbyterian churches. About this time Sam Jones held a meeting here and was very severe upon our people for being satisfied with such houses of worship. He said that the negroes in Georgia would not have the Presbyterian church, and that the Baptist house was only fit for owls and bats. He constantly urged that we build, and one day he stated that when the Baptists were ready to build a new church they could call on him for \$100. We did not forget to do this and he promptly paid it.

In the spring of 1889, a meeting was held in the Baptist church to consider the matter of building a new house, and after some time spent in discussing the subject, it was declared to be the unanimous opinion of the meeting that the time had come for the Baptists to rise up and build. It was agreed to see what could be done towards the building of a house to cost about \$10,000 on the lot occupied by the old building, but before anything definite had been done, some brethren outside of this city, Dr. J. B. Gambrell, Capt. John Powell, and others, suggested that as Jackson was the political centre of the State there should be a church building here which would be a credit to the great Baptist denomination of Mississippi, and asked that we leave the matter open until the meeting of the State Convention then soon to assemble at West Point. This was agreed to, and at the Convention a meeting of representative brethren from all parts of the State was held to consider the proposition of the brethren above mentioned. This meeting seemed to be of the well nigh unanimous opinion that the denomination needed a fine church building in Jackson, and it was agreed that if the Jackson Baptists would raise \$10,000, the brethren outside would raise \$15,000, and we would build a \$25,000 house. This meeting appointed a committee consisting of J. B. Gambrell, E. B. Miller, John Powell, W. A. Mason, J. L. Johnson, and W. T. Lowrey, which was to co-operate with a committee from this church, to make all necessary arrangements for locating and building the new house.

As soon as possible after the convention the joint committee held a meeting in this place and selected the lot upon which this building now stands; and the same was purchased at a cost of \$3,500.

A building committee was next appointed, which originally consisted of H. F. Sproles, D. Shelton, B. W. Griffith, F. R. Carliss, L. F. Chiles, R. M. Dameron, F. H. Gulleage, T. McClelland and John T. Buck. Only three of the original committee are now connected with this church; four have removed and one is dead. The committee has undergone many changes since it was first organized.

The committee at once advertised for plans,

and had pretty well agreed to build a house with lecture rooms in the basement and auditorium above, and all of the plans submitted were of this character except one, and that one commended itself to the committee as far superior to the others; was unanimously selected, and is the building we now occupy; the architects are Messrs. L. B. Valk & Sons, of New York. The plan was modified so far as the leaving out of two galleries, one on either side of the auditorium, which can be added at any time when needed.

The committee agreed to build only as the money was in hand, but as we all now know, this agreement did not stand very long.

Very soon after the plan was adopted a contract was made with Mr. H. M. Taylor to put in the foundation, this work to cost \$3,000, and in accordance with the idea of working only as we had the money to pay, nothing more was done for some time, in fact the foundation stood so long without a superstructure that one of our waggy friends remarked "that the Baptists had been singing 'How firm a foundation' so long that it was about time for them to change the tune."

In 1891, a contract was closed with Mr. J. F. Barnes, of Greenville, to finish the building for \$25,133, exclusive of furniture, but the committee reserved the privilege of stopping work at certain stages, so as not to contract debt. Under this contract the work went to the first stage of stopping, but finding that to leave the walls standing without a roof would result in considerable damage, the committee agreed to put the building under roof and finish the outside; this was done at a cost of \$17,500, and left us with a debt of \$11,000. Then and there the trouble began.

To accomplish this much we were compelled to sell our old church property for \$3,500, and move out. This left us without a church home, and we worshipped in the Hall of Representatives, and when the Legislature was in session, in the Hook and Ladder Hall.

Surely this was a period of gloom to your committee, time after time we met to consider ways and means of paying our debt and finishing our house—without money to do either, a problem which can not be easily solved. No one who has passed through such experience can know the depressing nature of it; it looked at times like we would have to give up the property, and we sometimes wondered whether we were doing God's will in building such a house, or simply pandering to our own pride; we heard it freely predicted that the house would never be finished, and truly we could see no way by which it could. But such experience made us look to God for the help, which it seemed was not in man. It was seriously considered whether the Church should issue bonds for about \$20,000 and thus get money to pay debts and finish the building, but the great difficulty was to find some one who would buy the bonds, and it was well for us that we could not do this, we would have been bonded yet. Through the influence, largely of Maj. Millsaps, we finally borrowed \$11,000 of Mr. Tribette, on five years' time at ten per cent per annum interest, this inter-

est, however, was afterwards reduced to eight per cent. This debt has just been paid by the Home Mission Board and the brethren of the State, and I hold the canceled deed of trust in my hand.

Having arranged the debt which was pressing us, it was determined to go to work and finish up the Sunday-school rooms and move into them. This work was done by Mr. H. M. Taylor, at a cost of \$3,111.72, exclusive of furniture, and we occupied the new house in Nov. 1894, when the pastor, Dr. Sproles, preached from the text, "I was glad when they said unto me, let us go up to the house of the Lord."

But this work left us with an additional debt of \$1,000, making \$12,000 in all.

In 1895, just before the meeting of the Baptist Convention at Hazlehurst, Dr. Venable and some other brethren, passing through Jackson on their way to the Convention, had a meeting with some of our members and agreed that if the church here would finish up the auditorium without asking further help of the denomination, within one year, they would undertake to get the Convention to assume the payment of the \$12,000 debt. This was agreed to and the debt was removed from our shoulders, but we did not finish at the time named, but waited until January, 1899, when we entered into a contract with Mr. H. M. Taylor to finish the auditorium, exclusive of furniture, for \$2,500, and to do this and furnish the rooms, we had to borrow \$3,000 from the Tribette estate; this debt has just been paid by the church, and I hold the canceled deed of trust in my hand.

After the State Convention assumed the debt of \$12,000, Dr. Sproles went over to Atlanta and met the Home Mission Board of the Southern Baptist Convention and presented the matter before that body so forcibly that much to the surprise of all of us, the Board agreed to pay \$5,000 of the Convention debt with interest, for which it executed its five notes. But, when Dr. Kerfoot was at the Convention here last summer, he was so impressed with the burden which was upon the State Convention regarding this debt, that upon his return home, he asked the Board to give another \$1,000 to help pay the debt; therefore the Home Mission Board has paid in principal and interest \$7,200 on this church, and it should have our grateful, prayerful help in all its work.

Those who are acquainted with the circumstances attending this work must feel very grateful to our brethren of the State who have so nobly and unselfishly stood by us through the years of burden and anxiety; "the Jackson debt" has been an incubus upon our work, annoying to those who lived in this place, and an unbearable burden to those outside; for one, I never had a word of censure for those brethren who complained that the State had the debt on its shoulders; I tried to put myself in their place, and I know that I would have felt much as they did under similar circumstances. But its all over now, and we thank them, we thank all who helped us, but looking back over the past, appreciating what has been done by men, we are forced to exclaim "What hath God wrought," for without his help we would never have

succeeded; to him, therefore, let us give all the praise, and serve him better than ever before.

The cost of the church is as follows:

For Plaus	\$ 400 00
For Foundation	3,000 00
For Outside Work	17,500 00
For Sunday-school Room	3,111 72
For Auditorium	2,500 00
For Seating S. S. Rooms	267 51
For Seating Auditorium	1,300 00
For Glass	1,538 60
For Heaters	542 93
For Gas Fittings	30 85
For Electric Light Fittings	192 43
For Carpets (furnished by ladies)	613 00
For Stone Finishing to Entrance	275 00
For Sundry Items	162 61

Total Cost of Building	\$31,433 75
Cost of Lot	3,500 00

Cost of House and Lot	\$34,933 75
Add Amount Paid Interest	5 380 00

Total of Expenditures	\$40,313 75
This money was contributed as follows:	
This church has raised from sale of old church	3,500 00
From Kell's Bequest	1,000 00
From Contributions	11,789 82

Total for Church	\$16,289 82
Home Mission Board paid	7,200 00
State Convention paid	16,823 93

Total	\$40,313 75
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An Exegesis of John 14:2.

BY W. M. H. FANCHER

"In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you."

This message of comfort and encouragement was delivered to the disciples by our Savior, while they were passing through one of the sad bereavements and bitter experiences, which has constantly repeated itself through all the ages.

We are never prepared to appreciate fully this message of encouragement, until we have experienced somewhat of the conditions, under which it was given.

Then when all other sources fail to give the desired satisfaction, we, like Paul, turn with anxious eyes and longing hearts to the "Father of mercies and the God of all comfort," who says: "I will not leave you comfortless."

We become intensely anxious to know the real contents of the message and the degree of comfort it brings to us, as we, like the disciples, pass under the shadows. Prepare, means to make ready, to qualify, to provide.

On our removal from this world, to have a place prepared for our comfort, qualified to meet our needs, and provide for all our wants, is a satisfaction the world can neither give nor take away. And such are the possessions of every true believer in the Lord Jesus Christ.

Various passages might be quoted from Holy Scriptures in support of this great and

inspiring truth. Paul says in Phil. 1:23: "For I am in a straight betwixt two, having a desire to depart, and be with Christ, which is far better."

This statement is not the result of unhappy environments, nor hasty conclusions; but the knowledge of a highly appreciated reality. First Cor. 2:9. "But as it is written: Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

The apostle would have us understand that the most attractive object the eyes have ever beheld, the sweetest messages to which the ear has listened, and the noblest conceptions of the heart, are all inferior to the things which God has prepared for them who love him.

To believe and accept this divine truth, should be an inspiration to every true believer.

"I go to prepare a place for you."

WHAT MAY WE KNOW OF ITS PREPARATION?

1. It is so prepared as to shut out forever every element of discomfort. This fact is strongly attested in the description by John, in Rev. 21:4: "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying. Neither shall there be any more pain; for the former things are passed away."

As I look into the life of this veteran of the cross, and see the vigor of youth, the prime of manhood, and the years of his old age all consecrated to unselfish service, I am moved to ask, what was the degree of comfort he realized, as the vision unfolded before him, and he was permitted to see the future inheritance of the redeemed, who have "washed their robes and made them white in the blood of the Lamb."

As he looked on that innumerable "company that no man can number," with not a single tear, nor the realization of one sad heart, it is no surprise that he could say: "Behold what manner of love the father hath bestowed on us, that we should be called the sons of God."

2. It is so prepared as to give perfect satisfaction. Ps. 17:15: "As for me I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness."

From these words of David we may safely conclude, that this side the prepared "place" is no perfect satisfaction; but when one anxiety is realized another immediately takes its place.

3. It is so prepared as to give fullness of joy. Ps. 16:11: "Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." In this world our experiences are diversified. We have some joy, some pain, some pleasure and some sorrow; but in the "prepared place" the joy is full and the pleasure unending.

4. It is a place of rest. Heb. 4:9: "There remaineth, therefore, a rest to the people of God."

Nothing can be more highly appreciated than rest, after a season of toil, labor and anxiety.

If to turn away from labor, and lay aside the cares and perplexities of life for a time,

and enter into the rest so necessary to our physical nature, is enjoyable, how sweet must be the rest of the Christian when the sun goes down on the day of his life's work, and he enters the place prepared by the skillful hand of the Son of God, where disturbances will never interfere with the perfect rest that is in reservation for the weary pilgrim. Just how much the Christian gains by death, we will never know, until we shall rest with them under the shades of the tree of life, by the river that flows in the midst of the Paradise of God.

What Does It Mean?

Some time ago I wrote to a certain church, asking them to send to me some letters dismissing some members from them to unite with us. This morning I received a reply as follows: "They were formerly members with us, and still have their names on the roll, though they have been away about four years. Aside from the fact that they were in good standing with us, we now have no foundation upon which to base a recommendation of them to you, as being members in good standing and full fellowship." Without naming the church or the members who were the subject of this writing, I look upon the principle involved as being especially significant in bringing the world to Christ and developing the characters of God's people.

I shall not hesitate in asserting that all of our churches have members of whom we know nothing of whatever. J. Newton Brown, D.D., in "Baptist Church Manual," says: "It is the duty of all members, removing from the vicinity of the church, to take their letters of church membership with them; but, should this not be practicable, to furnish their names and places of residence within three months after leaving their church." I believe Dr. Brown, in commenting upon that particular phase of Christian duty, said just what every gospel preacher would have said.

Baptists are singular folks, and this is one of the ways, in which they demonstrate their singularity. I have never labored on a field that I didn't find preachers of other denominations enjoying the same pleasure, i. e., "hunting them up." I never did like to see Baptists living all about a church of the same faith, and yet not affiliating with it. I do not—I cannot—believe that the majority of these non-affiliating Baptists live with a consciousness of either their influence for good or responsibility to God. I am persuaded that many of them feel that they are living to themselves. God knows they are not. If they only knew the significance of life! In studying their influence for harm, I have been made to wonder. There is no question as to their influence being a power in frustrating and controverting the efforts of the faithful. I believe the ministry, the churches and the denomination as a whole should emphasize the importance of church members carrying their letters with them.

D. W. BOSDELL

Meridian, Miss., Feb. 11, 1901.

Preachers and Churches.

Sometimes preachers kill churches and sometimes churches kill preachers. It is not for me to say which induces in this killing process most, but I am persuaded that it is very well mixed. The vital relation they bear to each other governs the progress and usefulness of both. Neither preacher nor church will die, so long as this necessary relation is kept up. The relation is close akin to that of man and wife. Whatever disturbs one disturbs the other. They are, or should be tied together by that "bond of perfection" of which Paul speaks. Any imposition of one on the other brings grief and sorrow on both. To begin a forward move in our church life we must have union between pastor and people. Perfect union must have its seat in the heart. All life grows from within, so to grow, the union and life must be from the heart.

This union may be disturbed by either pastor or church. If the pastor converts himself into a presiding officer and rules high-handedly, he may soon get tired of his field. I believe we pastors ought to take to ourselves at least one half of the failures made. In the busy rush of life, we are apt to get hold of something which does not belong to our office or calling. It takes watchfulness on our part not to become entangled with the things of this world. Preachers are so varied in character and disposition that it is difficult to classify them. The intellectual preacher explains everything with his enormous intellect, even the "human nature of Christ." Come again, Bro. Schilling. The self-assurter is like the foal's name—seen too often. The soft fellow believes that preachers are called for people to wait on—a mere pet to be played with. Like a lap dog—thinks he is an actual necessity.

Then there is the God-like preacher. He came into the world to do what his hands find to do. He is willing to go down that others might come up. He does not do most of the writing for the editors. The world does not know of him much. He is too busy riding, preaching, and everything which make for peace. He looks upon his work as God's appointed field for him. He is not concerned about some pulpit which would pay him more money, but works out of his little sphere to something better, as this world counts better. It is amusing to me sometimes to see a man rise higher than his level and then fall. I am sorry for the fellow, for it is so hard to rise again. Young brethren, it is so much better and surer to place your foot firmly on the first round of the ladder before trying the second.

Churches may cause a stir of the union between pastor and church. Sometimes they flatter the pastor, and puff him up. Then he gets grown on short notice and is soon telling it out among the nation. Poor fellow. He is one of Gambrell's fools and does not know it.

The best complement to your sermon, brother, is the people living it. This I do look for, and pray for. Of all my attempts to elevate Christ, I have never had but one sermon of any value. It was in this way which was presented to me. You brethren who have been shooting such big

guns, look for results in the lives of the people instead of listening for the report. By doing this you may get the Holy Spirit to help you load a few shells instead of buying ready loaded.

Many preachers are as the clay in the hands of the church—shaped into vessels of honor or dishonor, as the case may be.

EXPERIENCE.

Harmony Association.

Some items from the bounds of Harmony Association may interest some of the many readers of your excellent paper.

I think the churches of this Association are all supplied with pastors, who are a noble and consecrated set of workers in the cause of Christ, leading the churches in contributing to the many interests fostered by our convention.

Our next 5th Sunday meeting is to be held with Edinburg church, twelve miles east of Carthage, beginning on Friday before the fifth Sabbath in March, at 10 a. m. Program to be published in the *Carthaginian*.

Our school at Lena, Leake county, Miss., under the leadership of Rev. J. F. Parkinson as principal, is doing good work and prospering as never before.

On the third Lord's day in this month the writer, by request, met with New Hope church and pastor for the purpose of setting apart Bro. A. M. Barnett, of Standing Pine, to the full work of the gospel ministry, and, after giving Bro. Barnett a thorough examination to the satisfaction of the church and presbytery, he was set apart by prayer and imposition of hands. Bro. Barnett is a young man of fine mind and gifts, that can be developed into great usefulness, and I commend him to the favorable consideration of the people.

Because of infirmity, I have given up pastoral work, except at my home church, which I am now serving for the 33d pastoral year. May God bless you, Bro. Bailey, and may you be a power for great good in your sphere of work.

T. E. MORRIS.

Good Hope, Miss., Feb. 19, 1901.

Important to Teachers.

Our Teachers' Training Department offers exceptional advantages to teachers who seek higher efficiency, higher usefulness and higher salaries.

At the opening of last session we found ourselves over-crowded with pupils and during that session we were forced to reject a number of pupils for lack of room. This session we have had to turn away a much larger number. We think that this, added to the fact that we have by far the largest boarding patronage of any private female Seminary in the South, speaks much for our school and for its work. However, in as large a school as ours, a girl drops out occasionally, and we now have a few vacancies and think we will be able to receive about twelve more boarders for our 1st quarter, which will open April first. Twelve progressive teachers ought to engage these places right away. A few can enter during March.

For full particulars, address Lowrey & Berry, Blue Mountain Female College, Blue Mountain, Miss.

The Great Cause of the Churches.

He has read his Bible to little purpose who does not see that the great cause of the churches is to evangelize. Some may say the great cause before our church is the erection of a house of worship, others may say the great cause enlisted our attention is the building of a parsonage, others, the payment of an unfortunate debt, others, the education of our children, and provision for our families.

These all are worthy causes, and no sane man will discount their importance, but no one of these, or all of them, can take the place of the *Great Cause* for which our Lord gave himself, and to which his people in supreme allegiance to him must give themselves if they be in any true sense his followers.

The church may or may not have a house of worship. The pastor may or may not be comfortably housed in a home that belongs to the church, our children may or may not be educated in the schools and our families be well cared for with prudent foresight that shall give ease and luxury; these, all of these, may or may not be the object of solicitude, but not so the preaching of the glorious gospel of the "happy God." This, *this must be done*, and the people who bow to him, and say, Master, are responsible to him for its being done, not only to their own loved ones, but to the uttermost parts of the world.

Will not every under-shpherd guide him to more faithful work in the *Great Cause*? Will not every church member take hold with more determined effort, and will not every church in our State begin at once to make provision for increasing the cords and strengthening the stakes that Zion may be enlarged and our God glorified.

A. V. ROWE.

Delta Workers' Conference.

(J. R. G. HEWLETT, CORRESPONDENT.)

The work at Lyons, under the direction of Bro. J. E. Barnett, is very encouraging. The contract for a new house of worship has been let. The house will be ready for use in about two months. Bro. Barnett is a good pastor, and we hope to hear of great results at Lyons also, though he has been able to do but little pastoral work so far, on account of smallpox.

Bro. H. N. Alexander, deacon of the Greenville Baptist Church, went to Clarksdale on Thursday, February 14th, for the purpose of closing the contract for the new house of worship there. Bro. A. tells me that the house will be one of beauty, and will cost about \$3,500 when completed.

Bro. J. R. G. Hewlett visited Boyle on Wednesday, Feb. 20th, for the purpose of investigating the condition of the work there, which has been greatly hindered by a severe scourge of smallpox. The field is in a much better condition than he expected to find it, yet Baptist losses have not been small. The most discouraging feature of the work is the lack of a house in which to hold services.

The church building, which was supposed a union house while being built, but now finished is owned by "The Methodist

Conference," is practicing the rule of division, and has been condemned by two mechanics as being dangerous and likely to fall at any time.

The public school building burned a few days ago, but Mr. Charles Boyle has kindly consented for the Baptists to worship in his private school building. This is much better than no house, but still it is too small to accommodate the congregation.

The Methodists are trying to repair the church building, and will let the Baptist worship in it, when repaired, on the fourth Sunday, at 11 a. m., in each month, so long as the present pastor remains; provided the Baptist preacher raises no fight along the lines of doctrine.

Bro. H. greatly appreciates the kindness of the Methodist pastor, but his mouth has never yet been muzzled in any pulpit, nor does he expect for it to ever be muzzled so long as God permits him to speak, and the truth, as it is written in God's word, is at stake.

Brethren, we are greatly in need of a Baptist church building at Boyle, and I verily believe that, under the direction of God, one can be built. I do not believe that a sufficient amount of money can be raised on the field under the present conditions; but I do believe that the people at Boyle will respond liberally when the question of building is properly placed before them.

If, by the close of summer, I can raise money enough to begin the building, may I not then make an appeal to my brethren in Mississippi, and even to those outside of the Baptist churches, who are friendly to our interest at Boyle, for aid without my orthodoxy and belief in apostolic succession being questioned?

Brethren, Boyle is a hard field, yet an important one. Then pray that the Holy Spirit may direct me in the work there, and help us, next fall, with a liberal contribution.

Cleveland, Miss.

"Go Ye Into All the World and Preach the Gospel to Every Creature."

These are Christ's words. He spoke them among the last things he said on earth. With them he coupled a promise. "Lo I am with you." If we do what He commands we can remind Him of His promise, and claim its fulfillment. But we cannot all go in person? Then we can help to send a representative. In the person of the missionary we can truly execute the command to go, and in the strength of our support to the missionary we can claim the promise, "Lo I am with you."

This is a time when every Baptist in the State of Mississippi ought to make an offering to the Lord to help carry out the above command.

Last May at Hot Springs, the Southern Baptist Convention authorized the Foreign Mission Board to enlarge the work. Since that time, eighteen missionaries have been sent out by the Board, and others are ready to go.

Our total working force on the foreign field to-day is larger than ever before. The

expense in proportion to the work is smaller. The conversions on the foreign field are far more numerous than at home in proportion to the financial outlay.

Only two months remain until the books close. What is done must be done quickly. Let the Baptist hosts of Mississippi who have always shown themselves so liberal, loyal and true, come up nobly in this emergency.

W. A. MCCOMB.

Questions and Answers.

[Conducted by A. J. Fawcett, D. D., Hazlehurst, to whom all queries should be addressed. Make the questions short, simple and practical; let them pertain to church polity and biblical interpretation.]

Bro. W. C. Garrett, asks the following questions viz:

(1) "Ought fermented wine to be used in the celebration of the Lord's Supper?"

Had the Lord told us the character of the wine to be used in the institution of the Supper, then the question would have been forever settled. But He did not tell us. The Master designates the wine used on that occasion by "The fruit of the vine." See Matt. 26:29; Mark 14:25; and Luke 22:18. In I Cor. 11:26, it is called "The Cup." Whether this "fruit of the vine," was fermented or unfermented, I have no means at any command of knowing.

The difference between fermented and unfermented wine is the former has gone through the process of fermentation, by which certain gaseous properties are thrown off and by this means the substance of the liquid is preserved. The latter has not undergone such a process. However the one is as much "The fruit of the vine" as the other. The fermented wine was the kind most likely in general use at the time when the Supper was instituted, and was most probably the kind the Master made at the Marriage Feast in Cana. Because men have prostituted the use of fermented wine we are not therefore to conclude the Lord did not use it in the institution of the Supper or did not make it in Cana. What is it men have not prostituted?

(2) "Ought Communion wine to be bought at a saloon?"

In the absence of any Scripture, I should say not, and specially, if it could be had at a respectable drug store—and upon the same principle the flour out of which Communion bread is to be made, should not be bought at a family grocery store where "a blind tiger" kept.

However should it be necessary to get "the elements," at these questionable places we may ask the Lord to bless them and he can, no matter where they come from.

It is far more important, that we concern ourselves about the Spirit in which we celebrate the Lord's Supper, than to trouble ourselves about the places where "the elements" came from.

(3) "Ought soda crackers to be used on Communion occasion?"

In this matter, it seems clear, the Lord used the same kind of bread used in the

pasover feast, which was without doubt unleavened bread. I see no reason why crackers devoid of soda might not be used.

"As they were eating Jesus took bread." Matt. 26:26, which was no doubt the same kind which He and His disciples had just eaten in the pasover feast.

Walton, Miss.

Please allow me to say a few things to the brethren on my field. I have been identified with the cause of Mission and Education in North Mississippi since 1849, except the six years spent in Texas. I am very sure that Mississippi Baptists can truthfully say, "The Lord hath done great things for us, whereof we are glad." The door is wide open for still greater things in the future. Will we enter in and utilize our increased opportunities? The most of the men and the women who were laborers in the Master's vineyard when I entered the service, have been called to their rest in heaven. "He calls today for workers," should be the cry from every hill top. One of the needs of the hour, as I see it, is consecration. If all our forces were in deep earnest—feeling the weight of their "high calling in Christ Jesus," there is no telling what might come to us as a denomination, in the near future. I call upon the brethren on my field to join in the 20th-century movement, and bring all our forces into active service. In order to do this we must give them the necessary information on all the different objects that we are seeking to promote. If the pastors as leaders of the people, were all alive to their responsibility in this matter, the cause would advance rapidly, where it now languishes. Brethren, in the ministry, I appeal to you especially, to beset yourselves and help me furnish all our people with the necessary information on all the subjects involved. We need to pursue the course our old brethren pursued forty or fifty years ago. Every preacher and many of the old members were agents for our papers, periodicals and books, and did all in their power to get our people and many others to read and inform themselves on all questions, doctrinal and practical. The result was that our membership was sound in the faith, prompt in discipline, active in every good word and work, and were not easily "carried about with every wind of doctrine." We need to grapple mightily with the various false doctrines that are being promulgated on our field. Men of Israel, help; and help speedily, and help mightily. In many places our people are completely overshadowed with the various isms of the day. Many of them are completely demoralized. In some sections we very greatly need *defenders* of the "faith" once delivered to the saints. I have been very much impressed with the change in this particular, and sometimes feel like praying the good Lord to call out in North Mississippi, a Lattimore, a Sledge, a Holcomb, a Mallett, a W. W. Finley—men who never allowed error to go unchallenged. The Lord's cause is suffering in these parts for the want of men with nerve to combat these hurtful heresies. Now, Bro. Editor, if you so decide, this scribble must find the pigeon-hole.

H. S. FINLEY.

ROSTUSKO, MISS.,
Jan. 10, 1901.

President L. G. Barrett, Jackson, Miss.

Dear Brother:—I would be glad to have you inform me if the school you preside over furnishes any special training for the colored preachers in theology. I feel that there ought to be an effort made to give the colored pastors of Mississippi a better course of training than they have had heretofore. I should also like to know how many pastors avail themselves of the advantages that your school offers. I should be glad to hear from you in regard to this matter. I feel that the white Baptists are neglecting a great field of usefulness. We have not given the attention to this matter that we should. Trusting to have an early reply from you, I remain,

Your brother,

H. P. HURT.

JACKSON COLLEGE,
Jackson, Miss.,

Jan. 17, 1901.

Rev. H. P. Hurt.

Dear Brother:—Yours of the 10th inst., at hand. Glad to hear from you on this matter of the education of the Negro. I had just received from Dr. Morgan, our Corresponding Secretary, a copy of his answer to your letter to him, which, doubtless you have received ere this.

Yes, we have a Ministers' Course, designed to meet the needs of those who, from age, incumbrance, poverty, etc., cannot take a more extended one. We have a fine Theological Seminary at Richmond, Va., with a four years' course for college graduates, carrying the Greek and Hebrew, and also an English course for non-graduates. But there is need of an abridged course in different States for such as I have referred to, and for those who cannot or will not go so far. And this need is imperative, for only a very few of all intending to preach will study long enough to be prepared to go up to Richmond, and take the really splendid course there; the great majority will go right to preaching with what knowledge they get in a school like this. We do considerable work in this department. I have now a class of six young men, carrying this work, along with their other studies—as indeed, they have to, because of need of these other common branches.

Besides this, we give one our daily by the whole school to Bible study. This work is graded, and designed to cover the whole Book by close of the Academic course. The last Prep. year and 1st Academ. are given to the life of Christ. In general, the 2d and 3d Academ. to closer work—study of the miracles, parables and the Passion week especially; while the 4th Academ. year gives, with some Christology, marriage and the family, the church and its officers and discipline, the Sunday School, etc.—practical matters especially. This Bible work we emphasize and magnify, and believe it does a great thing for our students. I scatter in a great many talks myself on sacred geography and history, the temple and its service, demonology, etc., as needed.

Besides this, we have sometimes had a Ministers' Institute for the pastors in the churches especially. At one such we had about 40 continuing the session about four weeks.

The fever, however, has greatly hindered the work for the last three years.

I agree with you, that more should be done for the ministers. They lead the people, and among the Negroes have a tremendous influence. We would gladly do more, but our work is so pressing, especially my own, that absolutely we have not the time. There are ten of us teachers, and we are on the drive all the time. Being a boarding school there is demanded constant inspection in addition to teaching. For myself, with some teaching and more inspection, administering, buying—all of it, repairing, book-keeping, correspondence, etc., my hands are full.

We greatly need a man to give his whole time to this department—a man of good brain, warm heart, good and sound scholarship, patience and tact, and who believes in the work—for, in my judgment, none other would succeed. He ought also to have experience, for many questions would come up that only such a man could meet—in church discipline, pastoral work, marriage and divorce, the family, etc. Such a man would easily draw around him a goodly number of men.

Probably the best plan would be to carry along the abridged course referred to, for younger men especially, and then hold in January and February a Ministers' Institute for all the pastors who would come.

I also agree with you that the time has come when the white brethren of the South should take up this work. The fact is, the Negroes are to live here—are not to migrate—are to be the neighbors of the whites. Self-protection demands that they be properly trained morally and spiritually—as well as intellectually. Very much degradation, immorality, crime and polluting contamination can thus be prevented. And I am amazed that the whites do not generally see this. But how can this moral and spiritual training be done as by an educated ministry? And, without such a ministry, will it be really even poorly done? Then our common Christianity demands this help should be given unto them. They are our humble brethren, but brothers, perhaps the "little ones" of whom Christ spoke, needing our help, and in the gospel, having a right to ask it. It is missionary work, my brother, if ever there was, and right here at your own doors. Why send missionaries to Africa and let Africa at our own doors be overlooked and neglected?

Such a movement, too, would help bring the white Baptists of the South and their brethren of the North closer together. We are here, my brother, simply and solely as missionaries—to help lift up by a Christian education our colored brother. In this we feel and fully believe we are helping our white brothers—as well as our black, and have implicit faith that the future will vindicate our position. It would greatly comfort us if our Southern white brethren would join hands with us in our Christian endeavor. And this very work of helping the intelligence and piety of the Negro ministry is a splendid place to which to come and stand together.

May God guide and bless us all in the endeavor to bring this lost world back to Him and his dear Son.

Yours for service,

LUTHER G. BARRETT.

A Parable.

Behold there was a certain king whose power as a sovereign ruler was absolute and unfettered by any constitutional limitations. This sovereign king exercised dominion over a vast number of kingdoms. And it came to pass that in one of these kingdoms the people were all in open rebellion against their sovereign and there was great distress, privation and want among the inhabitants thereof. Moreover all of the people were grievously afflicted with a loathsome disease whose certain end was death.

This king had among his dominions, an extensive and beautiful country, where peace and happiness perpetually reigned and where disease and death were unknown. Likewise he possessed an elixir of life, one drop of which was sufficient to heal the very worst form of this disease. There was no lack in the abundance, or the efficacy of this remedy to cure every person afflicted. Neither was there any lack of room in this goodly land of his for all the people.

And it came to pass that this king held a council with himself and issued his decree that a certain definite number of these afflicted people whose names he had enrolled in a book which he kept, should be given this remedy and healed of their malady, and should be permitted to come and live with him in this goodly land where joy was perpetual and death was unknown. There were no conditions annexed to this choice and no requirements made of these rebellious subjects thus arbitrarily chosen, as a condition precedent to their enjoyment of this exalted favor; neither was there any reason given for the partiality of the choice, except the desire of the king to emphasize the fact of his absolute sovereignty and that he could do as he pleased with his own. Thereupon this king sent his messengers among these afflicted people to announce "glad tidings of great joy which shall be to all people" who had thus been chosen by him. For the king so loved the people as to provide this sovereign remedy that whosoever of those whom he had chosen to take it, might not perish but have health, happiness and life. Likewise the king has commanded us to 'go into all the world and tell this good news to every creature'; he, among those whom I have chosen that accepteth the remedy shall be saved. Those whom I have not chosen shall perish.

(Note—Some one will say, what a strange, cruel and unjust king, but is not this the king presented to us by Bro. S. W. Sibley in THE BAPTIST of January 31st?)

There was a certain king who was likewise an absolute monarch, having even the power of life and death over his subjects. Among his dominions was one where all the people were in rebellion against their sovereign and moreover all the people were afflicted with a deadly malady incurable by any means known to science. The land also was one of suffering, toil, pain, disease and death. This king had prepared a remedy for this disease and had also prepared another kingdom sufficient for all these afflicted people where sorrow, sickness and death were unknown. Moved with pity and compassion, for he was a just and merciful king, as well as a sov-

ereign one, he issued his decree that if all of these rebellious subjects would ground the arms of their rebellion and accept the remedy which he had prepared should be healed of their malady and have the privilege of a home with him in the goodly land of perpetual joy.

Accordingly, the king sent his messengers to proclaim this good news to all the people; that whosoever would, might accept the remedy and be saved from death. And moreover to teach all the people, even the ends of their country, to come and be healed. That the king was no respecter of persons and that the invitation should be given to all, and that his honor as a sovereign was an assurance that the offer was made to them in good faith, that they might all accept and be healed.

(NOTE—This is the king presented to us in the New Testament.)

L. F. RAINWATER.

Sordis, Miss., Feb. 15, 1901.

A Place For Everything and Everything in its Place.

Everybody can see at a glance the wisdom of this saying. My father was a wise and practical farmer. He had a place for his saddles, for his harness and for his farm tools; and he insisted that each article be put in its place. It did not suit his boys every time to put everything in its place, but when we wanted a bridle, saddle or any other article, we were always glad when it was in its place. Often we were sorely taxed because we did not follow his instructions. If we wanted Beck's bridle and went to the peg for it and could not find it, and after searching through all the harness and still failed, suddenly it would dawn upon us that the bridle was left on the gate, but the calf had discovered it before the boys had, and then father found out our disobedience, and the boys learned it was better to obey than sacrifice. God in his great wisdom has a place for the sun, moon, earth and stars. There is an eternal fitness in the whole system; so in the creation of man. He is a great creation. He stands next to God himself. He has his sphere and his mission in his sphere. He is king there. Woman is queen in her sphere. The great trouble with them is to keep them in their places. The home depends upon the man staying in his place and the woman in hers. Much confusion is prevented. "Let everything be done decently and in order." That is God's way. The church of God is the grandest institution in the world.

Jesus as her head; she the body, with "her many members," "fily framed together." Each recognizing no law giver but Jesus. Every one in his place with his talents or talent. What other institution appeals to the development of each member's individuality as the church does? She calls for his purest motives, his noblest impulses, his honest convictions of truth, and his superlative loyalty to Jesus as her head and only law-giver. The pastor has his place, and so of every member of the church, and what a divine fitness it each one fills his place! The pastor to feed the flock of God with spiritual food; the deacon to look after the finances, and each member to help according to his ability; and all, pastor, deacon and members

—members one of another." We conclude with these additional thoughts. There is a place for every doctrine of the church, and every doctrine should be put in its place. For this the Baptists have contended since the days of John the Baptist. It cannot be improved up. It is the old, old story. Repentance toward God, and faith in the Lord, Jesus Christ. Not faith and then repentance, but repentance and faith. Each in its place. These are essential to salvation. Baptism is a great doctrine. It is a Bible doctrine, but it has its place. It is wide of the mark to make it a condition of the new birth. It is the penitent believer's act, and to him, and to him only, it is essential to obedience. Mark you! it has its place. It is a Positive Law, and it is disloyalty to Christ to change its form, design or place. The Lord's Supper has its place. Its place is in the church. It teaches a great lesson in its place, but is of no purpose removed from its place. Let us continue steadfastly in the Apostle's doctrine, etc.

W. L. SKINNER.

Delta Workers' Conference.

(J. R. G. HEWLETT, CORRESPONDENT.)

Bro. J. W. Sturdivant visited the Baptist Church at Wall Station last Sunday, Feb. 10, with a view of serving it as pastor for this year. We Give Bro. Sturdivant a hearty welcome into the Delta and pray that the Holy Spirit may direct his message to the hearts of the people.

Bro. R. A. Cohron is doing a noble work in the Delta. He is constantly opening new fields for the Master, but these do not occupy his entire time as old ones are being revived. Sidon, having been without a pastor for two or three years, has recently called, Bro. L. F. Gregory, at Ita Bena, to serve them during the year 1901.

Bro. E. T. Moberly, at Indianapolis has accepted the care of Bethel Church, which has been without a pastor for more than a year.

Bro. J. R. G. Hewlett has been commissioned, by the State Mission Board, as missionary pastor to Boyle, which has been suffering for some time from smallpox.

Bro. H. hopes to begin his work by Feb. 24th, as the condition of the town has greatly improved.

Brethren W. M. Burr and Stacy Lord, at Greenville, are preparing a program for the "Delta Workers' Conference" which is to convene at Belzona on Saturday before the fifth Sunday in March.

We hope to have a large representation, of the Delta workers, at this meeting and also invite visiting brethren from other parts of the State. Brethren, we had a grand meeting at Shelby last year. Let's make this one its superior in spiritual influence and power. Gunnison reports five dollars for State missions, Clarksdale ten for the Orphans' Home and Rolling Fork has collected about three hundred dollars with which to begin a house of worship.

Our Home and Foreign Mission Boards are pressing their just claims upon the attention of Mississippi Baptists. Brethren, of the fertile Delta, let's march to the front with a liber-

al contribution and thus show our appreciation for what God has done for us and also our concern for the salvation of mankind.

CLEVELAND.

Programme for the Twentieth Century Movement.

TO BE HELD WITH THE MERIDIAN BAPTIST CHURCHES, MARCH 8-10, 1901.

FRIDAY NIGHT.

S. M. Ellis, chairman, presiding.
W. T. Lowrey, —Educational outlook for the Baptists.

SATURDAY MORNING.

S. M. Ellis—Twentieth Century Movement.
A. V. Rowe—Baptist Missions in Mississippi.

SATURDAY NIGHT.

T. J. Bailey—Progress of Baptist Journalism.
W. H. Patton—Progress of Temperance in the Last Century.

SUNDAY MORNING.

W. H. Hardy—Baptist Progress in the United States.
W. T. Lowrey—First Church.
E. Y. Mullins, T. J. Bailey—Fifteenth Avenue.
A. V. Rowe—Forty-first Avenue.
S. M. Ellis—South Side.

SUNDAY AFTERNOON.

R. J. Willingham—Mass Meeting, First Church.

SUNDAY NIGHT.

S. M. Ellis, E. Y. Mullins—First Church.
A. V. Rowe, R. J. Willingham—Fifteenth Avenue.
W. T. Lowrey—Forty-first Avenue.
J. A. HACKETT, Chairman Local Com.

An Ordination.

DEAR BAPTIST:

On Sunday, the 16th of February, at Silvarena Baptist church, four miles west of Wesson, Bro. S. J. McBride was ordained to the full work of the ministry. Bro. McBride is an ex Confederate soldier, a member of the Silvarena Baptist church, and enjoys the full confidence of the membership.

Bros. Young, Hemby and the writer were invited to take part in the services. Bros. Young and Hemby were not present, and Bro. W. G. Farmer and myself constituted the presbytery.

Bro. Farmer was made Moderator and I acted as Clerk. By request of the Moderator, the Clerk conducted the examination and preached the sermon. Text: Phil. 1:21.

Bro. Farmer conducted the examination of two deacons—Bro. V. B. Haley and R. Stevens—who were ordained at same service. The Moderator also delivered the charge, which was solemn and to the point.

We commend Bro. McBride to the brotherhood, and ask that you pray that he may be useful in the Master's vineyard.

Your brother,

J. A. LEE.

Wesson, Miss., Feb. 18, 1901.

THE BAPTIST.

\$2.00 Per Annum in Advance.

Published Every Thursday.

Mississippi Baptist Publishing Co.,

JACKSON, MISS.

T. J. BAILEY, EDITOR AND MANAGER.

Entered at the Post Office at Jackson, Miss., as mail matter of the second class.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send check to local bank.

In requesting change of post office, do not fail to name office from which, and to which, the change is to be made.

Our Office.

THE BAPTIST one year and an elegant Teachers' Bible of superior binding, printed in bourgeois type, flexible backs and self-pronouncing for new subscribers, only	\$ 3 30
Same Bible, to anybody prepaid, for only	2 30
THE BAPTIST and Baptist Annals, for	2 25
THE BAPTIST and Home and Farm, for	2 25
THE BAPTIST and Orphanage Gem, for	2 00
Church Roll and Record	2 00
Church Roll and Record, smaller size	1 50
Baptist Orphanages in the South, by Dr. Z. T. Leavelle, in pamphlet form, each, 5cts.; twenty-five copies	1 00

The Revival.

It is an important time when a church decides to hold revival services for a given number of days. That time is now approaching with many of our churches. We know the anxiety of the pastor's heart, as he thinks of the great need of his people, and how to have it supplied in these special meetings. He longs for such a season of refreshing from the presence of the Lord, as will sweep all his congregation before its flood. Indeed there are not wanting many who are confidently expecting to see, in the near future, a great religious tidal-wave that shall sweep the entire country. Mr. Moody foresaw it in his day and rejoiced, speaking of it on his dying bed.

In strictest speech, by the term "revival" we could only mean the renewal of interest on the part of those who have grown "cold and indifferent with respect to the affairs of the Master's kingdom. But usually, and too often, we mean by it the time of ingathering

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of souls before unsaved. We greatly need both; and, having the one, it will not be long before we will witness the other. Indeed it is pretty generally recognized that, unless the churches are first aroused, there will not be any great outcry on the part of the un-awed to know what they must do to be saved.

Logically, then, we are to begin in our revival meetings with the membership, to revive their energies and direct their efforts. Usually a few heart-searching sermons suffice to do this, when all other efforts fail—it is the Lord's way, and is marvelous in our eyes at times; especially when all our efforts in clap-trapery and manipulation have failed. It is amazing to see how small are the results from some large efforts, as compared with the large results of some very small efforts—it is the Lord's doings, and is marvelous in our eyes.

There is great room to practice humbuggery in a revival, as well as in patent medicine and some other things. A revival that passes without increasing the interest in the ordinary and usual services of the churches is not a revival, for the reason it has failed to revive. We may get the whole community together in one place—let it be under a tent, in a hall, under a cotton shed, in a warehouse, under an arbor, or anywhere else; and we may sing and pray, and shout and sing; we may shake hands and testify; we may resolve to be good and do good; but, unless we appear afterwards in the prayer meeting, Sunday school and at the preaching service, the whole effort was worse than a failure.

It is not a hard matter to test the genuineness of a revival meeting; and, we hold that, whether there have been conversions or not, if, after the meeting has passed, we find ourselves—

1. Longing for a deeper knowledge of God;
2. With an increased desire to do His will;
3. With greater love for His word;
4. A larger use of our privilege and liberty in prayer;
5. A greater appreciation of our obligation to our church;
6. A yearning more intense for the salvation of souls; and,
7. A greater willingness to be helpful, and an increased desire to serve in small things, as well as large things—if these or similar results obtain, then the meeting has been owned and blessed of God, and deserves to rank as a genuine revival of pure religion, "from the presence of the Lord."

For this kind of meeting in all our churches let our prayers ascend, and our toil and cares be given, until our toil and cares shall have ended in the calling of the faithful home.

On Which Side of the Line?

If a straight line should be drawn through the institutions and affairs of men, any one, not already callous with continuous wrongdoing, would intuitively place liquor in its manufacture, traffic, or use on the worldly side of the line. It ministers to the desires of the flesh and produces the works of the flesh enumerated in Gal. 5:19-21: "Adultery, fornication, uncleanness, lasciviousness, idol-

atry, witchcraft, hatred, variance, emulation, wrath, strife, seditious, heresies, envyings, murders, drunkenness, revellings and such like." This is a very dark category of manifestation of sin. If strong drink fertilizes and stimulates the tree of sin to bring forth such poisonous fruits so abundantly, it does not require a philosopher to see the importance of expiating such a tree root and branch.

We are not now discussing this question from the standpoint of Christianity, but of good morals, hygiene and finances. Either one of these forbids the use of intoxicants totally and forever. It is a curious freak in any Christian's make-up that would lead him to advocate restrictions and limitations in the use of one of humanity's deadliest foes. But Satan is shrewd enough, that, when a man will not take evil in an unlimited measure, he then admits the correctness of the man's position, but suggests that this same deadly poison be used under wise limitations and restrictions.

And the sad thing is, that many Christians, even some ministers, are induced by his soothing words to espouse the advocacy of whisky under certain restrictions.

1. High license has been suggested and tried, under the double plea that it would very much curtail the use of intoxicants and supply a large amount of money for the school fund and other good purposes. This is a delusion, since the cost of prosecution of criminals caused by drink is far in excess of the amount of money paid into the treasury for all purposes.

2. Some say, the army canteen must be maintained under the plea that it promotes order and sobriety in our army. What a shameful position!

3. Then we have the "Dispensary" scheme introduced and tested, even as close home as South Carolina. Look at some facts given out by this dispensary. First, their sales for 11 months of the year 1900 were \$2,481,840, nearly \$750,000 in excess of the entire sales of 1899. They report their total profits at \$474,178 or 26 per cent. of the sales. There are ninety-three liquor dispensaries and twenty-three beer dispensaries. The State dispensary claims to be the largest whisky bottling establishment in the world. The advocates of this system of handling the traffic claim that it puts this business into responsible hands and that it will gradually decrease drinking. But, instead, drinking has increased at a wonderful speed, and so earnest in its efforts has the management been, that it now states with manifest pleasing, that it owns and controls the largest whisky bottling establishment in the world.

We cannot afford to co-operate in the manufacture, traffic or use of intoxicants in any shape, fashion or form. The whole thing is wrong and that continually. It occurs to us that there is real need, just now, especially in our towns and cities, for a tighter drawing of the line of demarcation between Christians and the world. If we have been "born again," and have the Word and the Holy Spirit to our help, we may easily know where the line is. Dram-drinking is not the only thing which is gaining footing among Christians, that is clearly on the world's side of

the line; for, while the habit of theatre-going and card-playing in social circles possesses a modicum of plausibility, these practices are distinctly on the world's side of the line.

Since "we are not our own, but bought with a price," we ought to strive to please him who bought us, and who supplies us abundantly with all good things and protects us from all evil, if we will allow him to do so.

We shall in spite of all our efforts to the contrary, fall into much that is wrong through our native and acquired weakness, but, my fellow-servants in Jesus Christ, let us not walk defiantly or stealthily over the line, when it stands out in bold relief.

BOOKS.

We are in receipt of a valuable little book, entitled, Plant Food, Its Nature, Composition, and Most Profitable Use, published by the Supervising Committee of the Experimental Farm of North Carolina State Horticultural Society, Southern Pines, N. C. It treats of the Chemistry of Fertilizers, Description of Fertilizer Materials, Use of Fertilizers and Mixture for Different Crops. The book contains 80 pages, and impresses us as something that would be helpful to aggressive farmers.

History of Banking in Mississippi, by Chas. H. Brough, Ph. D., is on our table. Dr. Brough is at present Professor of Philosophy, History and Economics in Mississippi College. He begins with the Bank of Mississippi, chartered by the territorial legislature, Dec. 23, 1809. This institution was a private corporation with headquarters at Natchez, and a capital stock of \$500,000. The book is written in Dr. Brough's own peculiar, attractive style. It is a valuable reference book.

Cotton Culture is the title of a book which has just reached our book table. It is published by the German Kali Works, 93 Nassau street, New York. It offers some valuable suggestions "for raising profitable cotton crops." It treats of the diseases of the cotton plant, the remedies, and presents some valuable suggestions about fertilizers, their preparation, application, etc. The book will be sent free to any farmer who will write to The German Kali Works, 93 Nassau street, N. Y.

The Farmer's Guide, is another one of the German Kali Works books. It will also be sent free to any farmer writing for it.

Books for New Testament Studies, popular and professional, contains two lists of books recommended by the Council of Seventy, composed of representative Bible teachers. The first list is recommended for the use of "those who have not received professional instruction in the Bible," and the second "to those who have the requisite linguistic knowledge and general preparation for an advanced study of the Bible." So far as we are able to judge, these lists are the most complete extant.

The Consecration of Criticism, by Prof. Geo. B. Eager, D.D., of the Theological Seminary, Louisville, is his inaugural ad-

dress before the Southern Baptist Theological Seminary. In this address the fact is brought out that biblical criticism, if thoroughly consecrated to God, will be of great worth to the cause of truth and Christianity. This pamphlet of 16 pages, can be had by writing to Charles T. Dearing, Louisville, Ky.

AN EXPOSITION BOOKLET.

Here comes another of the beautiful booklets from the Bureau of Publicity of the Pan-American Exposition, Buffalo, N. Y. It consists of 16 pages and a cover in light green. The unique feature of it is the miniature reproduction of the famous poster, "The Spirit of Niagara," which has had a most remarkable demand. The envelope in which the poster booklet is mailed also bears a reproduction of this artist's work. The booklet is a popular picture book, the first page having an engraving of the magnificent Electric Tower, which is 391 feet high, and which will form the glorious centerpiece of the great Exposition. On the same page is a miniature of one of the torch-bearers which will adorn the wings of the Electric Tower, and beside it a picture of Niagara Falls. The second page shows a picture of the Electric Building and five other small illustrations of the uses of electricity. The third page shows the splendid group of buildings erected by the National Government and which will contain the Government exhibits, also five miniature illustrations, one of them showing the life-saving station, where exhibitions will be given daily by a picket crew of ten men, during the Exposition. The fourth page is devoted to the wonderful display of government ordnance; the fifth to the Machinery and Transportation Building and four other illustrations of modern machines and vehicles. The center of the booklet shows a birdseye view of the Exposition, and gives one some idea of the great extent of the enterprise, of which about \$10,000,000 is being expended. The grounds contain 350 acres, being half a mile wide, and a mile and a quarter long. Other pages show horticulture, graphic arts and mines, manufactures and lier arts, the Music Temple and Plaza and its beautiful surroundings, the Stadium or athletic field, the agricultural, live stock and ethnology features, and a few of the 30 or 40 ingenious and novel exhibits which promise to make the Midway the most wonderful that has ever been prepared for exposition visitors. The last page shows a ground plan of the Exposition, whereon the location of the different buildings is indicated. The railroads will make low fares from all parts of the country during the Exposition, which opens May 1, and continues six months, and the people of Buffalo are preparing to entertain comfortably the millions who will attend.

Anyone desiring a copy of this booklet may have it free by addressing the Pan-American Bureau of Publicity.

Natchez.

Bro. Editor—Wife and I have just returned from Natchez, where I preached five sermons for Bro. G. B. Butler and his noble people. I don't think I ever saw a church and pastor more in Christian love and sympathy with

each other. They are indeed co-workers for the Lord. The Baptist cause in Natchez will not suffer with Bro. Butler as leader and preacher. I am sure all good Baptists rejoice to know the church in Natchez is growing rapidly under Bro. Butler's leadership. God bless him in all of his trials and difficulties. Whatever may be said against helping others to build churches (and some harmful, foolish things are said), if you have some money you would like to put out at good interest for the Lord, send Bro. Butler a check for the new Baptist church at Natchez. His greatest need now is a building on the beautiful lot they have made a great sacrifice to purchase. I mean to say from what I have seen I believe the Lord is with Bro. Butler and his people. They are thoroughly united, and the Lord is blessing them in their good work. Brethren, let's help them, they need it and deserve it for Jesus' sake. My church at Gloster gave them about \$80.00 not long since. Don't be deceived, Bro. Butler did not ask me to write this.

"It is more blessed to give than to receive," and "God loveth a cheerful giver."

W. S. CULPEPPER.

Gloster, Miss. Feb. 19, 1901.

College Tidings.

The president spent last Sunday at Water Valley. One hundred dollars had already been subscribed for the president's home by that princely young Baptist, Mr. A. E. Jennings. In the collection Sunday morning, a hundred and seventy-five dollars more was raised, one hundred of it being given by Capt. Z. D. Jennings, the noble father of the above-mentioned worthy son. That makes \$275.00 for Water Valley, and they say they hope to run it to \$300.00 before the building is completed. May the Lord bless Water Valley! Bro. Glenn, the recent pastor, has gone to Virginia. They are looking for a pastor now. I congratulate the man whom God may choose for the field. They have a splendid \$8,000 building, a neat pastor's home, a big hearted people and a broad field for work. In addition to making by far the largest contribution in the State for the orphanage, they are supporting regularly three of the orphans in our Orphan's Home; they have also recently decided to support a ministerial student in Mississippi College. But giving is not all, they work and pray. They have one of the best Sunday-schools I have seen and an active B. Y. P. U. Last Sunday a splendid young lady professed conversion at Sunday-school, and at the preaching service she joined the church and asked for baptism. They are God's folks and I love them.

I have now received for the president's home, in cash and good pledges, \$1,550. Many good friends to me and to the college are not helping—that's all right, brother; you'll want me to do something for you some day, and I'll do it. I'll have lots of good excuses, but I won't use them! Now, in the meantime, if any of you desire to answer the letters that I sent you, my address is

W. T. LOWREY, Servant,
Clinton, Hinds Co., Miss.

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Also Organs, Sheet music and
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The Home.

There Are But Two Kinds of Faces in
The World To-day.

There are but two kinds of faces in the
world to-day.

Just two kinds of faces, among men,
And one of the kind you will find looks
out.

And the other you will find looks in.

The one that looks out sees the wonder-
ful stars.

And the beauty of others' lives,
And the joys that light up the faces
of men.

And the tears that shadow their eyes.

The one that looks in sees never a
gleam

Of life's richest and fairest wealth,
And blind to the joys and sorrows of
men.

Sees naught but the needs of self.

And though you may think it a paradox
strange.

Sometimes the face that looks in
Is as apt to belong to the church-going
man.

As the man who is known for his sins.

Had you a neighbor by either to dwell,
You'd prefer every time, I ween,
To live by the stone, whose face looks
out.

Than the churchman whose face looks
in.

—E. O. GREGORY.

Electric Launches.

It is a matter of history that
about 1833, Jacob built an electric
motor with which he operated a
boat in the navigation of the Neva
River at St. Petersburg. That was
nearly three score and ten years
ago, but despite this fact the elec-

tric launch of the present day is an
object of curiosity. It is only with-
in a few years that the electric
launch has been brought to its
present high state of perfection.
All the launches on the canals of
the Pan-American Exposition will
be operated electrically, a special
storage battery plant being install-
ed for their service.

The Telephone.

Capital interested in the devel-
opment of the telephone realizes
that under patents granted to Dr.
Pupin, telephony is very likely to
make a wonderful advancement in
the early years of the present cen-
tury. The public even promises
that as a result of Dr. Pupin's dis-
coveries it will be possible to carry
on a conversation over a transat-
lantic cable. If all the claims are
supported, it is evident that there
will come a general improvement
in long distance land lines. It is
just such possibilities as these that
will give great interest to the tel-
ephone exhibit to be made at
the Pan American Exposition. At
some time or other, in their homes
or in connection with business
affairs, almost everybody comes in
touch with the telephone service,
and for this reason they will be in-
structed as well as entertained by
what the Pan American Expon-
sition will present for their enlight-
enment.

Mr. Choate's Tribute to London.

"It may be true that, as has
been said, all good Americans go
to Paris when they die," Mr. Jos.
H. Choate once remarked, but it
is certain that as many as possible
rush over to London while they
are alive."—The Saturday Even-
ing Post.

Money in Raising Cats.

The rearing of coon-cats is a
coming industry. Coon-cats are
worth to day from five dollars to
one hundred dollars apiece, and
the supply does not begin to meet
the demand. Exceptional speci-
mens have been known to fetch
two hundred or even three hun-
dred dollars. At the present time
all of them come from Maine,
simply for the reason that the
breed is peculiar as yet to that
State. Their popularity is such
that the business of breeding them
has been rapidly growing during
the last few years in that part of
the country, and one shipper, not
very far from Bar Harbor, exported
in 1899, no fewer than three thou-
sand of the animals.

Strange to say, there are com-

GUARANTEED TO CURE.



IMMEDIATELY RELIEVES
WITHOUT DRUGS
A Most Remarkable Invention. Physicians Astonished,
and thousands of grateful users testify to the wonderful results
obtained by using the new 1903 style Quaker Thermal Bath Cabinet. Every
home should have one for bathing purposes. Seated within
the Cabinet, clouds of hot air and vapor surround the body, giving a hot
vapor bath which opens the millions of skin pores, sweats out of the sys-
tem all impure salts, acids and poisonous matter which, if retained, over-
work the vital organs and cause disease, debility and sluggishness. Keeps
the body absolutely clean inwardly and outwardly, vigorous and healthy
without medicine. No more bath tubs, medicine or doctor bills.

OUR TREATMENT CURES Hard Colds, Clears the Skin,
Cures Rheumatism, Catarrh, La Grippe, Women's Troubles,
Siccipies, Neuralgia, Dropsy, Aches, Pains, Weakness
and all Diseases of the Nerves and Blood, as well as Kidney, Urinary,
Liver, Stomach and Skin Troubles. Reduces Obesity.
All symptoms of la grippe, pneumonia, fever, throat
and lung troubles are positively broken up and eradicated
from the system in one night. THIS IS A GENUINE CAB-
INET WITH A DOOR, handsomely and durably made, best material.
Guaranteed first on earth or your money back. Rubber lined. Firmly
supported by a rigid steel frame. Will last a lifetime. Weighs 10 pounds;
fits in 2 in. space easily carried. In use it is an air-tight, rubber-
lined bath room for a single person, for a family of four or more, to com-
fortably rest on a chair and have at home for 3 cents each all the cleansing, purifying and
invigorating effects of the famous Turkish, Russian, Hot Air, Sulphur or Medicated
Baths, with no possible danger of taking cold or weakening the system.

Dr. E. L. Bacon was so astonished at the wonderful cures made by this treatment that he gave up
his practice and has already sold over 600 Cabinets. Rt. Rev. J. C. Hartwell, Bishop of Africa, Rev. G.
A. Ragan, Lt. D. Chicago, recommends them highly, as also does U. S. Senator Hon. Chauncey M.
Depue, Congressman John F. Latta and hundreds of others. J. A. Hagan, official physician with
rheumatism, was cured in five days. Rev. G. N. Barlow, of Chicago, suffered for years from a fright-
ful case of rheumatism, kidney troubles, la grippe, etc. L. B. Westbrook, afflicted for five years, was
cured in three weeks of catarrh, asthma, rheumatism, heart and kidney trouble. A lady in Mayville,
Mo., Mrs. L. Coon, was cured of woman's trouble, pains, cystitis, etc., and rheumatism. If a
Godsend to all suffering ladies. Thousands of others testify to marvelous cures by this Thermal treatment.

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—100 pages, by Prof. Gering, "The Guide Book to
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liantly clear, soft and white. REMOVES ERUP-
TIONS, PIMPLES, BLACKHEADS, etc. A
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ALL SKIN DISEASES, Etc. Mothers find the
Quaker a Sure Cure for all Children's Dis-
eases, Colds, Croup, Fevers, Measles, etc.
Don't fail to send for booklet, as it is interesting.

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[This firm is thoroughly reliable.—Editor.]

paratively few people south or
west of New England who know
what a coon-cat is. If you ask
that question "down in Maine,"
however, the citizen will seem sur-
prised at your ignorance, and will
explain to you, in a condescending
way, that the creature in question
is half raccoon—the descendant of
"a cross between a coon and a
common cat." Coon-cats have been
recognized as a distinct breed in
Maine for so long that the memory
of the oldest inhabitant runs not
back to their beginning. You will
find several of them in almost any
village in that part of the world.—
Saturday Evening Post.

Rural Free Mail Delivery.

Rural Free delivery has come at
last, and it has come to stay. Year
by year the appropriations for this
service have been increased by
Congress, from \$50,000 to \$150,-
000, then to \$450,000, and lastly
for last fiscal year, to \$1,750,000.
All this has been brought about in
response to the irresistible demands
of the plain people, who, having
once tasted the service, demanded
more. One year ago only Idaho,
Montana, Mississippi, Utah and
Wyoming were without practical
examples of the new service. Each
of these States, Mississippi and
Montana excepted, has since been
supplied with rural free delivery.
Two hundred and fifty new services
each averaging 25 miles in length,
and serving about 1,000 persons,

are being started every month. It
is confidently expected that the
appropriation for the rural delivery
of mails will not be less than \$5,-
000,000 for the present year, and
nearly every cent of this expendi-
ture will come back into the treas-
ury in the shape of increased postal
receipts or reduced cost of collat-
eral postal service. Yet, strange to
say, there is still much public ig-
norance regarding this innovation
in United States postal methods.
It has been deemed such a far-off
thing, and so wholly impossible
without our present poor roads, that
when heard of, it has been taken
for granted that it was merely an
experiment, not to be considered
as permanent, and never to be ex-
tended over the whole country
within the lifetime of any living
American.

The matter of the details of the
actual service the tendency is to
make it as perfect and well ap-
pearing as that now in operation
in the large cities. Thus at La-
fayette, Ind., the postmaster and
carriers seemed to have vied with
one another in their efforts to es-
tablish a model service.

The rural carriers are governed
by the same rules as the carriers
of the city delivery service; they
wear the same uniform, provided
at their own cost, and each has
furnished himself with a special-
delivery wagon with "Postal Wag-
on—U. S. Mail" painted on the
front and sides. Each wagon has

a sliding door at the sides, with a
glass front, and is fitted up with
pigeonholes, in which the carrier
sorts his mail as he goes along.
There is also a contrivance for
heating the wagon in cold weather.
All the boxes along the routes are
of galvanized iron, of uniform size,
painted, and closely resembling in
appearance the regulation boxes
used in the cities, and are nailed
on posts of such heights as to bring
them to a level with the postal wag-
on. As he drives up along side the
box, the carrier opens his sliding
door and drops the mail in the box,
at the same time raising a zink sig-
nal which is riveted to the box. If
there is any mail for him to collect,
he finds this signal raised; if he
has none to deliver in return he
turns the signal down. If the sig-
nal is not raised, and he has no
mail to deliver at the box, he drives
by without stopping. Each carrier
has a whistle with which he signals
the owners of the boxes in case
they live some distance away, so
as to let them know he is coming
with the mail.—Pearson's Maga-
zine.

Mobile & Ohio R. R.

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MONTGOMERY, THOMASVILLE,
ATLANTA, AUGUSTA,
CHARLESTON, SAVANNAH,
JACKSONVILLE, TAMPA,
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Elegant vestibuled first-class coaches
with smoking room and complete toilet
rooms and lavatories for ladies and
gentlemen. Porter in attendance,
charged with the comfort of passen-
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Sleeping Cars, with Drawing-Room
and Buffet, between St. Louis and Mo-
bile, New Orleans, Montgomery, Thom-
asville and Jacksonville, Fla.

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960 acres rich bottom land near
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\$1,600 cash, balance one to seven
years at 6 per cent.

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good three weeks for return.

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cars to Hot Springs, Ark., the old es-
tablished line to that point. Cheap ex-
cursion tickets on sale the year round.

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This is a new book by Dr. Lofton, the author of "Charac-
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ies) and is proving to be a marvelous seller.

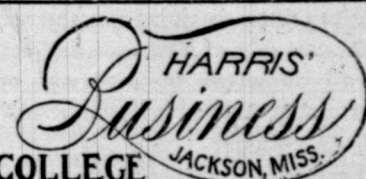
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Feb 9-1

BELLS
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Catalogue. The C. B. BELL CO., HILLSDALE, O.

Baptist Young People.

CHRISTIANITY IN THE COLLEGES.

Some interesting figures have been collected by the Public Relations Committee of Hartford Theological Seminary by means of letters sent to the Y. M. C. A.'s of American colleges and universities, requesting information as to the religious condition of these institutions. Sixty-five responses were received, all but one encouraging. Most of them were gratifying. Eight colleges for the entire Senior class of Christians and many show a record as good a record. In all of the reporting institutions the majority of the Senior students are Christians, except in the case of the State universities, where the percentage is forty-seven. The percentage of Christians comes highest on this list, being eighty-two, while the Baptist is sixty-eight. The total number of Seniors in fifty-two institutions furnished class statistics is 1,839, of which 1,156 are Christians. The percentage is highest in the denominational colleges. Baptists come first in the number of Senior students who are candidates for the ministry or the foreign mission field. In sixty-one institutions there are 251 such students, of whom forty-seven are Baptists, while the proportion to the attendance at the Baptist schools is representative in this respect is greatly increased, being more than double that of the Congregationalists, who come second on the list with forty-three intending ministers. On the whole, the tables give us a decided answer to the common sneer that intellectual men are not likely to be active Christians, and furnish as well a decided incentive towards further evangelization in the colleges.

—Baptist Union.

CRYSTAL SPRINGS.

The Union met with its usual attendance and was lead by Miss Alice Hunter. Several pieces were read on the subject, after which Rev. W. A. McComb gave a very touching talk on confessing Christ to our Heavenly Father. The meeting then being turned over to the vice president, the business was concluded to.

Mr. Arthur Jones, being appointed leader for two weeks from date, the Union was then dismissed with prayer by Mr. Hunter.

RHOMA RHYMES,
Cor. Secretary.

Feb. 17, 1901.

CRYSTAL SPRINGS.

The devotional part of the Union was lead by Miss Annie Vining, after which the president attended to all business.

Miss Rosa Moody was appointed to lead two weeks from date, after which the Union was dismissed with prayer by W. A. McComb.

RHOMA RHYMES,
Cor. Secretary.

Feb. 24, 1901.

CLINTON.

The second Missionary Convention meeting of the Clinton B. Y. P. U. was held Sunday night, and a large, appreciative audience lent to an elaborate programme to make the occasion an impressive one.

A most appropriate recitation by Miss Wisie Smith, a thoughtful paper by Miss L. Crawford, on "Missionary," an eloquent address by Mr. Tomlinson on the subject, "The Outlook for Missions in the Twentieth Century," and a beautiful instrumental solo by Miss Josie Weathersby, and a selection by the College quartette were the special features of this overflow Missionary meeting.

Mr. Paul Holland, the new President of the Union, is a most efficient presiding officer, and ably seconded in his labors by Miss Clara Moody, the Secretary, he is largely increasing the usefulness of the Union by his administration. Recently telling addresses were made by Messrs. J. B. Quinn and R. H. Knox, two of the eloquent orators of the college, and all are enthused by the ideal of consecrated service, as represented by the Young People's movement.

DR. C. H. BROUGH.

Feb. 19, 1901.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

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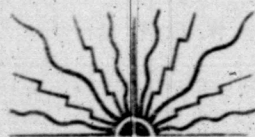
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